

Sam Moffett

George Shannon McCune

American Support of Presbyterian

• Missions in Korea

On June 30, 1934, George Shannon McCune gave a paper at the Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U.S.A., held in Seoul, Korea. Fifty years later this paper is being reprinted with an introduction and bibliographical notes by his son, Shannon McCune. This is designed as a small contribution to the celebration of the Centennial of Protestant missionary work in Korea being held in 1984.

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Introduction

In 1934, George Shannon McCune was serving as a Presbyterian missionary in P'yongyang, Korea.¹⁾ He was President of the Union Christian College of Korea, known in Korean as Soong Sil, and concurrently, Principal of Soong Sil Academy. He also had a country district west of P'yongyang to whose churches he itinerated on many week-ends. In addition, he was a co-pastor of one of the large city churches. The College, which had some 200 students, was his chief concern. He was especially interested in the development of its agricultural experimental and extension activities, including the College dairy located across the Tatong River, east of the city. He felt strongly that there was a need for self-help by the students of the College and Academy and for sound economic development in Korea.

Dr. McCune had spent six months in 1933²⁾ on furlough in the United States, raising funds for the College. While there he had delved into the records of the Board of Foreign Missions of the Presbyterian Church of the U.S.A. in New York, gathering materials for a paper he had been asked to write for the Jubilee Celebration of the Korea Mission.

An active and energetic person, George Shannon McCune was not known as a scholar. It is somewhat surprising that he had been chosen to write this paper, though at age 61 in 1934 he was one of the senior missionaries. He may have been selected because he had been very much involved in gaining financial support from the home church in America. Another factor may have been that one of his brothers-in-law, Dr. Cleland B. McAfee, was the Board Secretary for Korea (or Chosen as it had to be

called officially). Another brother-in-law, Dr. Lapsley A. McAfee, had been sent to the Celebration as an official representative of the Board of Foreign Missions. Dr. McCune spent a considerable time in developing this paper and in²⁾ taking part in the Jubilee Celebration.

Though not a scholar, George Shannon McCune had a real appreciation of the research and scholarship of others. In his paper he quotes liberally from L. George Paik's The History of Protestant Missions in Korea, 1832-1910.³⁾ This book was based on Dr. Paik's doctoral dissertation at Yale and Dr. McCune had arranged for its publication in 1929 by the Union Christian College Press.⁴⁾ He also acknowledges the help he received from Dr. Harry A. Rhodes who was completing his monumental history of the Korea Mission of the Presbyterian Church. As Dr. McCune writes: "I have Dr. Rhodes to thank for much that is in this paper. What follows is not changed greatly from his carefully prepared history."⁵⁾ He also quotes from a paper which Dr. Horace G. Underwood had prepared for the 25th Anniversary of the Korea Mission which he had heard: "I shall never forget the impression Dr. Underwood made on me twenty-five years ago when he read his paper."

George Shannon McCune lead a tumultous life as an American missionary in Korea. Some of the major events in which he was involved are only mentioned in passing in this paper, however. His paper dealt with the relations between the American supporters and the Korea Mission and not with the internal affairs of the Mission and of Korea, so that mention of these events was not appropriate in the paper. Only a few months after his arrival in Korea on September 20,

1905, he was involved in what has been termed the Korean Pentecost or the Great Revival of 1907. In his paper he emphasizes its importance in the early growth of the Korean Church.⁶⁾ His paper does not mention the trumped-up Conspiracy Case of 1911-1913, though Dr. McCune was named by the Japanese, as the Chief Conspirator in this event.⁷⁾ The Korean Mansei Movement of 1919 when Koreans shouted for their independence from the Japanese is only noted in the paper in association with the visit to Korea of two Associate Secretaries of the Board of Foreign Missions.⁸⁾ He may have felt constrained not to mention such political events, for immediately before he gave his paper, according to the program, a "reception of Representatives from the (Japanese) Government-General" took place.⁹⁾

In his paper there is no mention of the confrontation which was looming over the Shinto Shrine issue which resulted in Dr. McCune's leaving his work in Korea in 1936. It was an issue which was noted, however, in some of the other papers given at the Celebration in 1934. George Shannon McCune felt very strongly on this issue: the forced attendance of students, faculty and, eventually, Christian pastors at so-called patriotic services held at the Shinto Shrines established by the Japanese in Korea. In the winter of 1936 he refused the demand of the Japanese provincial governor that he visit the Shinto Shrine in P'yongyang. As a consequence, Dr. McCune was stripped of all of his credentials as an educator in the Japanese system of education, a bitter blow to him.¹⁰⁾ He left Korea on March 21, 1936. In his last years he taught at Moody Bible Institute in Chicago. Dr. McCune died on December 5, 1941.

The paper, formally titled: "Fifty Years of Promotion by the Home Board and Home Church", which George Shannon McCune read in 1934 starts off with a story about the first monetary gift of \$6,000 fortuitously made in New York for the establishment of the Korea Mission. However, after this there are relatively few stories within the paper. This seems odd¹¹⁾, for Dr. McCune loved to tell stories. Some emphasis is given in the early paragraphs of the paper to the influence in 1884 of a Korean Christian in Japan, whose name in Japanese romanization was Rijutei. L. George Paik in his The History of Protestant Missions in Korea, 1832-1910 notes that this person was likely a Korean official named Yi Su-jong.¹²⁾ In the later part of the paper, Dr. McCune gives much emphasis to the work of the Board Secretaries who wrote letters and visited Korea; he also lists many other visitors to Korea.

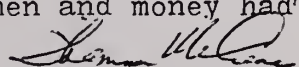
The Korea Mission was dependent largely upon financial support from America during its first fifty years. A total of \$7,974,700 was spent for the Korea Mission, according to the calculations Dr. McCune made. It is interesting to note that in this same period this was almost matched by the total contributions of the indigenous Korean Presbyterian Church, equivalent to \$6,948,312. During the next fifty years American financial support was drastically reduced. In 1984 American support is only an infinitesimal amount compared to the Korean support for the five Korean Presbyterian denominations and their subdivisions. The development of a self-supporting and self-propagating Korean church was one of the stellar achievements of the first fifty years of Presbyterian missionary activities in Korea.

The personality of George Shannon McCune does not come through clearly in this paper. No doubt the oral presentation was much more lively. It is probable that he either went long over the twenty minutes allotted to him in the program or omitted parts of the paper. The editors of the volume, Harry A. Rhodes and Richard E. Baird, noted that "It has been necessary to greatly reduce the length of the papers that were prepared", so that Dr. McCune's paper may have been even more lengthy in its original form. In some of the other papers given at the Celebration there are many personal reminiscences, but these are not found in abundance in this paper which adheres strictly to its subject. It is likely that his daughter, Helen Margaret McCune,¹³⁾ typed the paper and his wife, Helen Bailey McAfee McCune, helped in the assembly and editing of it.

Dr. McCune's paper is an interesting summary of the American support of the Presbyterian Mission in Korea. It notes that there were constant problems of remoteness and difficulties of communication between Korea and the United States. The Presbyterian Mission, after it was well established, was in need of more and more funds and was often disappointed in the paucity and the delay in financial support. The recruitment of able new missionaries with the required training and skills was of deep and constant concern. The Mission insisted on a relatively high degree of autonomy; its Mission Meetings were held annually under strict Presbyterian democratic rules. Many members of the Korea Mission were quite conservative in their Presbyterian religious beliefs and in 1934 some of them were deeply concerned over the "modern liberalism" which they felt was growing in the home church.

Within Korea the Presbyterian missionaries were strong believers in a self-supporting and independently-organized Korean Presbyterian Church. They felt that the Korean Church should take responsibility for more active efforts to remedy the many and far-reaching social and economic problems throughout the land of Korea in 1934.¹⁴⁾ Though most of the missionaries were individually sympathetic with the nationalistic ambitions of the Korean people who were under Japanese colonial rule, they were careful as a Mission to obey the regulations of the Japanese Government-General of Chosen. Interestingly, there is almost no mention of the relations of the American Presbyterian missionaries to the Japanese authorities in Dr. McCune's paper. He obviously refrained from inserting such comments, though probably tempted.¹⁵⁾

George Shannon McCune emphasizes in his paper the Korea Mission's confidence in the work of the Board of Foreign Missions in America. At one point he notes that "in part the Board has directed policies particularly when other missions were involved." This is a cryptic comment on the differences between the Board and the Mission on policies for inter-missionary support for educational and medical work in Seoul. Dr. McCune concludes his paper: "It should be strongly emphasized that the Board has been and is warmly and sympathetically interested in the Korea Mission and has done everything in its power to cooperate with it and gladly would have done more if available resources in men and money had made more possible."


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FIFTY YEARS OF PROMOTION BY THE HOME BOARD AND HOME CHURCH

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To do justice to the task of preparing this paper on "Fifty Years of Promotion by the Home Board and Home Church," the Committee should have chosen some one in the homeland. However, although it has taken much time it has proved most interesting to read over Board letters and to examine Treasurer's reports. Without the means to carry on, we would not be able to give glory to God in reporting the marvelous results of fifty years in Korea which the following papers will reveal. If it had not been for those men and women of faith and conviction in the fact that Christ died for the redemption of all men everywhere and the responsibility of providing the means for publishing this Good News rested upon them, plans and policies of neither Board nor Mission would be of much avail at this time of Jubilee.

If Two Agree. In 1905, in the home of my brother-in-law, Dr. C. B. McAfee in Brooklyn, we met a choice Christian layman, Mr. D. W. McWilliams, a member of the Presbyterian Board of Foreign Missions who might well be called the founder of the Korea Mission, were we using Oriental terms. He told some fascinating stories of the interest awakened in the age-old Korea coming out of her hermitage. The daily papers had played up President Arthur's reception of the Korean embassy in New York and Washington in September, 1883, after the signing of the treaty. These reports caught the imagination of those deeply interested in foreign missions. Korea came into the limelight as a new mission field. Rijutei, a Korean Christian who was living in Japan made an appeal in the *Missionary Review of the World*, which was published in March 1884. There was much interesting discussion in our Foreign Board about starting work and there was some disagreement. Mr. McWilliams told of how he had read the arguments published by the American Board urging delay in entering Korea, but Dr. F. F. Ellinwood was strongly in favor of immediate occupation. As he and Mr. McWilliams lunched together one day, the Secretary's arguments for entering Korea were most convincing. In their discussion, Dr. Ellinwood's mind was that if the Board had \$ 6,000, the main obstacle would be removed and this settled, we could open up a mission to Korea at once. Mr. McWilliams remarked that he had that exact amount in trust, as executor of the Frederick Marquand estate "for the cause of education and the spread of the Gospel of Jesus Christ, and in encouraging and aiding any good work, either in our own country or elsewhere." "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Yes,—the gospel minister and the Christian layman were in

agreement before God in prayer and the work began. Mr. McWilliams gave a check for \$ 6,000, in May, 1884, and Dr. Ellinwood got busy with plans for Board action.

A Voice from Japan. Our investigations deeply move us when we know of the appeals to the Board from many angles to begin mission work in Korea. These circumstances seem nothing short of supernatural. About this same time, the Presbyterian Board of Foreign Missions read the appeal of Rev. George W. Knox, Presbyterian missionary to Japan, one of those who befriended Korean political refugees, preaching Christ to them: "The Koreans feel the importance of Western learning. As I have written before, two of the students have been baptized, and I am told that many others are deeply interested in Christianity. Is no one ready for this opening in Korea? Two clergymen and a physician would make a sufficient force for a start The missionaries should be on the ground by April next. Cannot our church send three men to this open field? If our church cannot, will not some other church obey the call?"

An Appeal from China. Most significant after fifty years is that letter of April 14, 1884, by Rev. Gilbert Reid, one of our Presbyterian missionaries in Chefoo, appealing to our Board on Korea's behalf: "I am still enthusiastically interested in the immediate occupation of Korea. I base my opinion on intelligence received from the Japan side, the China side, the Manchuria side, and from Korea itself. By this I mean, as you indicated in your letter of the first date, labor not as missionaries so much as in the capacity of a teacher and a physician. Both teacher and physician should come well equipped, the one with proper books for teaching English, and the other with medicine and instruments. . . I urge the sending of two such men at once. . . . If efforts are made, they should be made now. If men should come at once and confer with the missionaries and the Koreans in Japan, a good preparation would be made."

Facing Fears. We read in the "History of Protestant Missions in Korea," "These pleas received little attention. There were several causes for the indifference of the American churches. First of all, there was ignorance of Koreans and of conditions in Korea. William E. Griffis published his pioneering volume on Korea in 1882, but as the author states, the name of the country did not mean anything more than "sea-shell" to many people. Missionary executives knew something about the severe persecution of the Catholics and the uncertainty of the political conditions, and feared to start an undertaking. There was too, danger of a French attack on Korea. "The Foreign Missionary," the official organ of the Presbyterian Church in the U. S. A. expressed this fear in an editorial which reads: "It would not be strange that the French should extend their ambition

to punish both China and Korea with one blow. With regard to China the grievance is a "trumped-up" affair, like that of the wolf with the lamb at the stream, but with Korea there is a sore grudge. Once in the past a French fleet attempted to chastise Korea for the murder of eight Jesuit missionaries in a wholesale massacre of native Christians. Their overwhelming disaster in the Franco-German War put a stop to these operations for the time being. But now, again on the warpath and flushed with victory, what may they not be expected to do? In view of all such possible eventualities, how great is our reason for earnest prayer that God will avert the threatened war."

Cautiously Considering. The Board knowing the lack of treaty permission for religious propaganda were cautious in taking the first steps. A letter of Sir Harry Smith Parkes, Ambassador of Great Britain to Korea, in January, 1884, shows a 'way': "Whether the right to proselyte will be conceded or not, must in no small degree depend upon the judgment and discretion of the first pioneers of the missionary field. By the time that the first missionaries are prepared, by a competent knowledge of the language and the character of the people, we may hope to see ignorant hostility yielding to enlightenment, and opposition disarmed by a better acquaintance with the new teaching. Medical missions would doubtless prove the most competent means of overcoming the opposition of the leading classes and of enlisting the active sympathy of the people."

Funds Provided. Thus we see that our Board of Foreign Missions had a call "to send" from missionaries in China and Japan, and the Macedonian call from Korea "to come over and help" through Rijutei, a Korean of high rank. We see that they were convinced of not rashly hazarding lives in taking a chance. Above all, that most difficult obstacle, the necessary \$6,000 fund was provided. "How shall they preach except they be sent?" was answered. The next step was to answer "How shall they hear without a preacher?" So the Board began to seek the preacher.

First Missionaries Appointed by Board. The English born, son of a gospel minister, American trained, in Maryville College, Tennessee, and in the University of Tennessee Medical College, John W. Heron, M. D. and his southern wife Hattie Gibson Heron, daughter of a physician, were the first Protestant missionaries appointed to Korea in April, 1884. The Heron's going was delayed and they did not arrive until June, 1885.

Allen Answers. Why was Dr. Allen restless in China? Why did he write that letter June 6, 1884 to Joseph Hass of the Korean Customs service inquiring whether the services of a physician were needed and the letter of June 8th, to the Foreign Board asking for appointment to Korea, requesting a cable reply? Prayers were ascending. Allen answered. The

first "preacher," a physician, was found; he left Shanghai September 14th and arrived in Seoul the 20th. This first missionary to Korea was appointed physician to the U.S. legation and later to the British, Chinese and Japanese legations, making it possible for him to reside in Korea, thus evading the Korean Government's opposition to welcoming missionaries.

A Picked Preacher. Jesus, in Matthew, tenth chapter, said, "And as ye go, preach, saying, The Kingdom of heaven is at hand. Heal the sick." Now for an evangelist. God had been preparing the Rutgers student, H. G. Underwood since in the fall of 1880 when he yielded himself to God for service in the foreign field. I shall never forget the impression Dr. Underwood made on me twenty-five years ago when he read his paper at the 25th Anniversary of our Mission. Hear his own words uttered at that time: "We can but compare as it were, yesterday with today, and are compelled to stand in awe as we watch what He is doing, and with bated breath to exclaim, "What hath God wrought!" In the winter of '82-'83 the Rev. Dr. Oltmans, now of the Meiji Gakuin of Tokyo, but then a student, gathered the volunteers at New Brunswick together, and read them a paper he had been appointed to prepare on the Hermit Kingdom just opened to the Western World. The simple story of these twelve or thirteen millions without the Gospel; of the church in America praying for an open door, the door opened through Admiral Shufelt's treaty of 1882 and the thought of a year and more having passed without a move on the part of the church, so stirred me that I determined to set to work, and find some one to go.

India or Korea? "For myself, I believed I had been called to India, and in this conviction had made certain special preparations for that field, and had spent a year in medical study, but I certainly felt there must be others who would be ready to go; yet do what I would, urge as I might, a year passed, and still no one had offered, no church seemed ready to enter, and even the leaders in foreign mission work of the churches were writing articles urging that it was too early to enter Korea. It was *then* that the message came home to me. "Why not go yourself?" But India, her needs, and the peculiar call I believed I had to that field, the partial special preparations, all loomed up and seemed to bar the way.

Letter not Posted. "Every door seemed closed and at first it appeared impossible to open them. Twice I applied to my own church but lack of funds compelled them to decline. Twice I had applied to the Presbyterian Board only to be told it was useless. The door seemed closing on Korea and wide open to stay at home or to follow my first intention of going to India. I had about decided upon this course and had written with much reluctance of a call to a New York Church; had sealed this letter and was about to drop it in the letter box when it seemed as though I heard a voice saying,

"No one for Korea? How about Korea?" I drew the letter back in my hand determined to make another effort Koreaward and turned my face once again toward 23 Center Street (the old Presbyterian Board rooms). This time the secretary that I had previously seen was out and I saw a new face, that of Dr. F. F. Ellinwood, who assured me of his interest and in a few days I was notified that at the next meeting of the Board I should be appointed."

Underwoods Unflinching. This evangelistic-educational preacher was appointed July 28, 1884 and sailed from San Francisco December 16th. That great Christian layman who "stood by the stuff" at home, John T. Underwood, went with his brother as far as Chicago when on his way to Korea. That was the beginning of a partnership that not only continued through the years of Dr. Underwood's life, but still continues through this half century of work in Korea.

Forces Increased. In the home churches praying men, women and children were interceding for Korea and were giving as God prospered them for the work in Korea. Young men and women were offering themselves for life service for the Korean people. The Board representing the Presbyterian Church in the U. S. A. led by the Holy Spirit chose missionaries and sent them to proclaim the promise: "Whosoever shall call upon the name of the Lord shall be saved." These missionaries were sent to answer these challenging questions: "How then shall they call on Him in whom they have not believed? How shall they believe in Him of whom they have not heard?" As to arrival, Dr. and Mrs. Allen were first, then Dr. Underwood, followed by Dr. and Mrs. Heron, later by a single woman, Miss Annie J. Ellers (Mrs. Bunker) who came on July 4th, 1887 "to take charge of very important work among women including both the higher and lower classes." These were the first six missionaries.

Permanent Provision Planned. We take so much for granted on the Mission field. We distribute our apportionment, each feeling the responsibility of his own work and trying his best to consider the whole Mission. But too little thought is given to those who carry the responsibilities of cultivating the home church, in informing friends in the homeland of the progress of the foreign mission enterprise and in raising the money necessary not only to continue the work but in increasing the amount year by year to keep up with the growth.

Growth in Giving. The income and expenditures for 1884-1885 totaled \$6,219.00 of which \$6,000 was the gift of McWilliams. In four years the total for Korea reached an amount double that of the opening year. At the end of the first ten years the Board received from the Home Church and used for Korea \$35,860.20. Interest was growing in Foreign Missions and the

Board continued its peculiarly deep interest in Korea. There were now carefully chosen missionaries on the mission roll and the Korean Christians numbered 236. The total contributions for this tenth year from the Korean Church were \$14. The Board cooperated heartily in the policy of self-support which began to take hold at this time. In the 20th year the sum that the Board raised for Korea in the homeland amounted to \$ 78,455.60 and that same year Korean Christians gave \$ 8222. In the 25th year the total expended by the Board for Korea was \$165,392.20. This was largely the result of the special Korea Propaganda, permission for which was granted by the Board after the Great Revival of 1907.

Greater Growth in Giving—Thousands to Millions. The total amount expended for Korea by the Board of Foreign Missions in the first 25 years was \$ 1,274,700, while the Korean Presbyterian Church contributions in these same years amounted to \$ 255,400. Since 1909 and including this year the Board expenditures in Korea total \$ 6,700,009. This makes the huge sum of money raised at the home base and expended by the Board of Foreign Missions in fifty years for Korea alone, \$ 7,974,700. During the same period the contributions of the Korean Church total \$ 6,948,312.

Korea Propaganda. When the doors of Korean hearts were thrown wide open at the time of the Great Revival in 1907, it seemed that if a determined forward move would be made, the speedy evangelization of Korea could be accomplished. At the Annual Meeting of our Mission on September 30, 1907 we were unanimous in the action taken on the resolution presented by the Rev. S. A. Moffett, D. D.: "Whereas we believe that were the Korea Mission reinforced within the next two years by the appointment of three physicians, seventeen ordained men for evangelistic and educational work, and twenty single women for evangelistic and educational work, it would be possible to open two new stations and to provide a minimum reinforcement for our present stations, and whereas we believe that with this reinforcement we should probably be able to meet our responsibility for the evangelization of Korea and the education of the church, therefore be it resolved that we request the Board so to reinforce the Korea Mission."

Board Acts. Dr. Underwood and four other Korea missionaries were in New York City together on furlough. They secured permission to address the Board on this emergency opportunity. These five men separately with deep fervor, presented to the Board the pressing needs of Korea. The Board members were profoundly stirred. Dr. C. B. McAfee now the Korea Secretary of the Board, voiced the feeling of all as he exclaimed, "Brethren, we must do something about this." The following action of the Board taken on November 7th shows how the Board and Mission working together were able to accomplish the greatest results we have ever witnessed: "The mis-

sionaries in conference and the official estimates of the Mission agree that there is imperative need for new missionary residences; they also agree on second emphasis for educational equipment; also that twenty new missionaries are needed to man the educational work and direct the rapidly developing evangelistic work, the resultant demand being \$ 40,000 annually for these new workers, and new residences for them at a cost of \$ 3,000 each or \$ 60,000 for this purpose. The needs were estimated at \$ 12,000 for missionaries now on the field, \$ 50,000 for present schools and new ones, twenty new missionaries and twenty residences for new missionaries."

Mission Rejoices. Dr. and Mrs. Underwood, on their return from furlough, made a report to Annual Meeting. The Mission Minutes referring to Dr. Underwood's report read: "Prolonged applause greeted him as he arose, and his thrilling account of the many direct answers to prayer and God's marvelous leading through the entire campaign, stirred the Mission to profound gratitude and to a deeper sense of the responsibilities resting upon it."

Following is Dr. Rhodes' account of the Korea Propaganda: "When the Propaganda was organized (1907) there were forty-six members of the Mission exclusive of wives. The request was for forty more, twenty men and twenty single women, or a total of eighty-six. This goal was reached in 1921, when the total, exclusive of wives, was ninety-three and the total membership of the Mission one hundred and fifty. These totals have been maintained during the years since, the largest membership of one hundred and sixty-two (of whom sixty were wives) having been reached in 1925, but since the number has dropped back to an average membership of one hundred and fifty-five. Although the Mission asked for six new missionaries each year (exclusive of wives) to fill vacancies, the actual number received during a twenty-year period (1911-1930), was an average of three and one-half each year, while during the same period the losses by death and resignation were two and one-fourth each year which left a net increase of twenty-five (not counting wives.)"

I have Dr. Rhodes to thank for much that is in this paper. What follows is not changed greatly from his carefully prepared history. In reviewing the relation between the Mission and the Board we see the high points of Fifty Years of Promotion by the Home Board and Home Church

Mission's Confidence in Board. In one sense the development of the work of the Mission has depended upon what the Board was willing and able to do. The Mission and its members have always been waiting anxiously for the reply of the Board in answer to various requests. The Board's supervision has followed in part the workers and funds it has sent out. In part the Board has directed policies particularly when other missions were

involved. The support of the Board and of the sending church has been a great comfort to the missionaries. It has given assurance that the work begun will not be interrupted except in times of crises.

Four Presidents, Six Treasurers. Fortunately during the history of the Mission the organization of the Board has not been subject to frequent changes. During the half-century there have been but four presidents of the Board: Rev. John D. Wells, D. D., Rev. George Alexander, D. D., Rev. J. C. R. Ewing, D. D., and Rev. Chas. R. Erdman, D. D., LL. D. To the Mission, one of the most important officers of the Board is the treasurer. The number of treasurers also has been few: William Rankin, G. K. Harroun, William Dulles, Jr., Charles W. Hand, Dwight H. Day and Russell Carter.

Three Street Addresses. The familiar address "156 Fifth Avenue" dates from 1895. Before that time the Board's offices were at 53 Fifth Avenue, and first at 23 Centre Street. The relation of the Mission to the Board extends, either directly or indirectly to all the Board's secretaries, officers, committees, and departments.

Three Spirit Filled Secretaries. During half a century there have been but three Korea Secretaries: the Rev. F. F. Ellinwood, D. D.; Rev. A. J. Brown, D. D. LL. D.; Rev. C. B. McAfee, D. D., LL. D. These three have practically handled the correspondence, supervised the work and carried the responsibility and largely borne the burdens of the Mission from the home end. Dr. Brown was the Secretary for one year more than half of the fifty. During his term of office, he and Mrs. Brown visited Korea twice. Dr. Ellinwood was never in Korea, and Dr. and Mrs. McAfee made their visit to Korea a few years ago before he became Board Secretary. Dr. McAfee, however, has been a member of the Board for 30 years.

Secretaries Master Letter Writers. The Korea Mission has for many years been the largest mission under our Board and the correspondence involved is a large task in itself. Beginning in September, 1910, the Board letters have been numbered. Since then over eight hundred letters have been written to the Mission besides many "general letters" to all of the missions. Often the letters have been long, covering from ten to twenty pages each. In addition to the "Board letters" there have been letters to the treasurer, to the Executive Committee, and thousands of letters to individual missionaries. Among these have been letters of condolence, letters of Christmas greeting, letters dealing with the personal problems of the missionaries.

The successful Board Secretary must be a master letter writer. To write letters to the same mission year after year and not be stereotyped, not say the same things in the same way, not to grant a request and yet show in a convincing and sympathetic way why it cannot be granted—to write

letters in this way is a fine art. Every member of the Mission has been encouraged by personal, helpful letters from our Secretaries.

Ellinwood Retires. The relation between the Mission and the Secretary has been both intimate and tender. In 1903, by Mission action, letters of appreciation and greeting were written to Dr. Ellinwood, who was laying down his work as the Secretary of the Mission, and to Dr. Brown who was taking it up.

First Twenty Years in Korea. The following year the Board asked Dr. Ellinwood to write a congratulatory letter to the Mission upon the completion of twenty years of its history. He wrote: "It has been my great privilege to know something of your entire history as a Mission, and to have felt the keenest interest in every step of your progress from the first. I remember with gratitude the fact that in the providence of God a generous sum was given to the Board by a single individual, without which it would not have then been possible to inaugurate the Mission. I recall the cablegram which as Secretary of the Board I was ordered to send to Dr. Allen directing him to go from China to Korea. The extent and readiness with which your people have borne their burdens and submitted to self-denials, and have persevered in Christian constancy, are full of assurance for the future. God bless you with such constant care and success that the next score of years shall record vastly greater successes. Some of us will not be here to pass them in review, but we shall share in the rejoicing." Ellinwood says in his letter that during these twenty years ninety joined the Mission of whom seventy-four still remained.

Mission Sends Birthday Greetings to Dr. Ellinwood. Two years later the Evangelistic Committee of the Mission was directed to write a letter of "Birthday Greeting" to Dr. Ellinwood. It was signed by all the members of the Mission. This is the first paragraph: "The Korea Mission sends you greetings and congratulations on having passed the eightieth milestone on life's way. The Lord of Life has permitted you to serve long in the work of bringing in His Kingdom in the world, and we thank Him that He called you to the great work of foreign missions. It was our privilege to receive your counsel and encouragement at the time when we were being schooled in the first principles of mission work, and much of the success that has followed our labors in this land is due to you as our Corresponding Secretary."

Brown Follows for Quarter of a Century. The mutual relationship of esteem and love continued under the secretaryship of Dr. Brown, covering a period of more than a quarter of a century. Dr. Brown's spirit breathes forth in the following: "There is a peculiarly appealing quality in the Korean Christians. I met them in various parts of the country, in villages

and cities, churches and homes and everywhere I was profoundly impressed by their sincerity and devotion.. After an address I asked the Koreans to tell me in their own way what they found in Christ that led them to love and serve Him. One after another, men arose and answered my question. I jotted down their replies and find the following in my notebook: "Salvation", "deliverance", "peace" "eternal life", "guidance", "strength", "joy", and "comfort".

"As we bowed together in a closing prayer my heart went out to them as to those who, with fewer advantages than I had enjoyed, had nevertheless learned more than I of the deep things of God.

"A visit to Chosen is a tonic to faith. Nowhere else in the world is there a more significant illustration of the Gospel's response to human need and the value of personal work. Making all due allowance for other causes and the exceptional conditions that undoubtedly existed, the fact remains that the Divine power has moved in a remarkable way upon the land of Morning Calm. One does not wonder that Mrs. Isabella Bird Bishop said that the mission work there was the most impressive she saw in any part of the world."

On Brown's Retirement Mission's Affectionate Greeting. The Mission presented embroidered panels to Dr. and Mrs. Brown upon Dr. Brown's retirement from the secretaryship of the Board. The Mission expressed appreciation of the personal relation of friendship and love which had marked these years of his dealing with us as individuals and as a Mission; our admiration of the very efficient way with which he had dealt with many problems and difficulties which had arisen through the years; and our gratitude for the inspiration and encouragement we had received because of the patient and sympathetic consideration which he had given us in the many perplexities and emergencies with which we have mutually had to deal. "We rejoice in all that you have done for us as a Mission and recognize your indefatigable efforts for, and sympathetic presentation of, our needs to the home church, as factors which in no small measure have contributed to the successful work of the Mission and the widespread establishment of the church in Korea. We hope for the continuance of your prayers on our behalf as a Mission, and we wish to assure you and Mrs. Brown of our affectionate remembrance at the Throne of Grace."

McAfee Succeeds Brown. These are more than formal routine statements. They express the sincere regard that the Secretary and the missionaries have for each other. When Dr. McAfee became Secretary, many in the Mission wrote him personal letters welcoming him as Dr. Brown's successor. He has shown keen insight and has been spiritually

sympathetic in the solution of some of the most serious personal problems the Mission has ever faced.

Visits from Secretaries. The Mission has always desired frequent visits by the Secretaries of the Board. It would be a great advantage if the Secretary for a particular field could reside on the field a few months at intervals of five years.

The first visit of a Secretary of the Board to Korea was in the fall of 1889, by the Rev. Arthur Mitchell, D. D. and Mrs. Mitchell. They were on a tour of the Board's missions in the Far East. An account of their visit is given by Mrs. H. G. Underwood, who was then a bride of a few months and just recently returned from that famous "honeymoon" trip to the far north of Korea. She says that the Mission received "much help and advice" from Dr. Mitchell. He "persuaded Seoul station to remove the ban they had put upon doing evangelistic work" as a result of the "Interdict of 1888." "During the doctor's visit there came one night a severe storm of wind and rain. The rain poured in on the floor. The roof leaked over us but with umbrellas and waterproofs we kept dry. In the morning, however, at the sight of the floor, and the paper windows hanging in shreds, Dr. Mitchell gave us a severe reprimand for our carelessness, warning us that missionaries are far too expensive commodities to be so poorly protected." Dr. Mitchell wrote to the Board: "Notwithstanding all the perplexities that have attended the work in Korea, if you could see this group of young, intelligent, and ardent men and women, the seed and certain prophecy of the true church of Christ in Korea; if you could see their work and hear their prayers, you members of the Board would stand up and sing a hymn of praise to God."

Robert E. Speer's First Visit. The second visit was by Mr. Robert E. Speer in 1897. He arrived in Fusan on August 2nd in company with Mr. W. Henry Grant. They went by coast steamer to Chemulpo, on to Chinnampo and up the Taidong River to Pyengyang where they stayed a week. They made the return trip overland with the Rev. Graham Lee to Seoul, where they attended a ten-day mission meeting, after which they proceeded overland to Chemulpo from which port they sailed for China. Mr. Speer, in his thorough statesmanlike way, wrote an account of his visit in a pamphlet of forty-seven pages. He discussed the causes of growth of the work in Korea, the methods and policies of the Mission, the problems and dangers of this work. He regarded the methods that were being used as "eminently wise," the rules as "full of hard sense." Hon. James M. B. Sil, the United States Minister to Korea in an interview with Mr. Speer stated: "The missionaries here are a strong, level-headed, efficient body of men. They are a remarkable group. I have had the greatest pleasure in associating with them."

Some people say missionaries are a troublesome lot, but I have never met men more sensible, more easy to get along with. I think highly of them."

Mr. Speer's conclusion in regard to the Korean Church was, "It appears to be a good church founded on a good basis." He was very much impressed when upon leaving Pyengyang, nearly fifty Christians walked five miles in the rain and held a farewell prayer meeting in a thatch covered wayside church.

Dr. and Mrs. Brown's First Visit. The next secretarial visit was made by Dr. and Mrs. A. J. Brown in 1901, during a period of one month. On a Communion Sunday in May, in Pyengyang, Dr. Brown delivered the charge to two Korean elders who were being ordained. One of them afterwards became the famous Pastor Kil.

Dr. Brown wrote a report of his visit to Korea. He discussed the problems under the two headings, political and missionary. With rare insight he forecast the political events of the next few years. He spoke of the friendliness and good qualities of the Korean people. He took up the different departments of the work of the Mission—evangelistic, educational, medical, philanthropic. He was much impressed with the mission's policy of self-support saying, "In proportion to the results achieved, less money has been spent in developing the native work than in any other field in the world." He advised the Mission to proceed toward the organization of the church and to institute more educational work. He advised a mediating position between "developing" and "restricting" the medical work. He commended the "wise missionary architecture" used in Pyengyang and said that the Korean style buildings made it look as if Christianity had "taken root in the native soil and become a part of the country." In answer to the question, "Will the work in Korea become permanent?" he wrote, "I can only say the present signs of permanency are as manifest as in any other mission I have visited."

Brown's Second Visit. Eight years later, Dr. and Mrs. Brown again visited Korea. They went to all the stations of the Mission except Kangkei. In the two hundred-page printed report of his visit to Japan, Korea, and China, about thirty-five pages are given to Korea. During that interval of eight years, the Mission had almost doubled (53 to 101) and the number of mission stations increased from four to eight. The number of churches and groups had increased over three-fold (300 to 971); of adherents more than sevenfold (13,569 to 96,443); while the total contributions of the Korean Church had increased eighteenfold. In comparing his two visits Dr. Brown says: "When I journeyed through Korea in 1901 I was stirred by the wonderful things that God was doing. I asked myself then as many others did 'Will this work continue?' In 1909 I found no signs of abatement but rather

of increasing power." During the interval, the Japan-Russian war had been fought, the great Korean revival had occurred, and the Korea propaganda had been completed. It was a most opportune time, therefore, for Dr. Brown to visit the field. It was during this visit that the division of territory among the missions was consummated and hearty approval granted by the Board.

Many Inspiring Helpful Visitors. Bringing inspiration from the Home Church and getting a first hand view of Korea to take home for promotion with the Home Church, were the visits from many friends among whom were the following: Miss Ellen Parsons, editor of *Women and Missions*; Mr. L. H. Severance and the Rev. John Fox, D. D. of the Board, Mr. and Mrs. D. W. James, (Mr. James was ex-chairman of the Finance Committee of the Board), Mr. and Mrs. D. B. Gamble and their three boys in 1909. Visits by representatives of the Board and of the church at large have been more frequent. Rev. Stanley White, D. D. and Mrs. White came in 1913 and with them was Dr. Wilton Merle-Smith.

Speer's Second Visit. In 1915, Dr. Robert E. Speer made a second visit to Korea. With him were Mr. Dwight H. Day, Treasurer; David Bovaird, M. D., Medical Advisor, and Mrs. Bovaird, and Guthrie Speers. Their visit covered a period of a week in September during which they visited Seoul, Pyengyang and Syenchun. Part of the time was spent in Mission meeting in Pyengyang. Because their visit was so brief they asked that it be considered "an afternoon call on their way home from what had been real visits to Siam and the Philippines." Drs. Speer and Bovaird and Mr. Day each submitted brief reports. It was a time of particular difficulty in the history of the Mission owing to the tenseness of the political situation and the problems of education, including the "college question."

Dr. Speer's report was entitled "Some Problems of the Mission work in Korea." These problems were listed as the "Korean Church," "The College in Seoul," "Regulations for Religious Propaganda," "Regulations regarding Private Schools," "Conference with Officials in Seoul." Under the circumstances that existed in Korea at that time, it is not surprising that some of Dr. Speer's statements and attitudes on the questions that were raised, were not pleasing to the Mission or to the Koreans. Dr. Speer generously recognized the difficulties involved and in a concluding statement said, "I cannot close this report on Korea without bearing testimony again to the conscientiousness and sincerity which dominated the discussion of the difficult questions which were laid before the Mission meeting and which will surely enable the majority of the Mission to appreciate other points and convictions than their own. There should be hearty recognition of the efforts of the Mission to deal with the most trying problems and difficulties of such an era of

transition as few, if any missions of the Board, have ever been called upon to pass through."

Dr. Bovaird wrote his report under the heading, "Some Problems of Medical Missions in Korea." He received a "shock" as he put it, and said it was quite evident that the medical work of the Mission was beyond the strength of the staff at that time. Three out of seven hospitals of the Mission were closed. He regarded "the present as a critical time for the medical school." He was greatly impressed with the work of Severance Hospital and said, "I do not believe I have ever seen any institution in which so much work of high quality was being done in the same area."

Visits from other Board Members, Secretaries and Church Leaders. In 1915, Dr. T. H. P. Sailer, Honorary Education Secretary of the Board, and Mrs. Sailer were in Korea. During the next fifteen years (1916-1930) the following representatives of the Board visited Korea; in 1917 the Rev. Henry Sloan Coffin, D. D., LL. D.; in 1919 at the time of the Korea Independence Movement, the Rev. William P. Schell, D. D. and the Rev. George T. Scott, D. D., Associate Secretaries; Mr. James M. Speers, now vice-president of the Board, and Mrs. Speers; in 1922, Rev. Charles R. Eroman, D. D., LL. D. then a member and now President of the Board, Miss Margaret Hodge, Vice President, Mr. Carter Milliken, Educational Secretary, and Rev. W. H. Foulkes, D. D. representing the New Era Movement; in 1925, the Rev. C. B. McAfee, D. D. member of the Board and Mrs. McAfee; in 1926, Dr. Robert E. Speer, Mrs. Charles N. Roys, and Miss Gertrude Schultz, Board Secretaries, Rev. Hugh T. Kerr, D. D., LL. D., and Mrs. George McKee; in 1929, Dr. David McConaughy, Secretary of Stewardship and Mrs. McConaughy; E. M. Dodd, M. D., Medical Secretary, and the Rev. Frank W. Bible, D. D., Secretary for the Central District; in 1931, Miss Helen Kittredge and Miss Mary E. Moore, Board Secretaries.

Speer's Third Visit. Dr. Speer is the only Secretary of the Board to have visited Korea three times. He and Dr. Kerr visited Taiku, Seoul and Pyenyang. As Dr. Speer says in his report, the educational problems of the Mission chiefly occupied their attention on this visit. Mr. Milliken spent several weeks in Korea. Dr. McConaughy held conferences of three days or more each in eight different centres; the attendance of Korean workers in these conferences was from one hundred and fifty to eight hundred. His book, "Money, the Acid Test" was translated into Korean and published in a second edition before the conferences closed. Dr. and Mrs. McAfee and Dr. Bible were the only representatives of the Board to visit Kangkei. As yet no Board secretary has visited our Sinpin station in Manchuria.

Great Men and Women—Staunch Supporters of Korea Visit Us. Since from the time of the Russo-Japan war, Korea has been on the highway

of the Far East, many distinguished men and women have visited Korea. Among them have been newspaper men, students of politics, scholars who were interested in Oriental civilizations and religions, missionaries, ministers, laymen who wished to see the work of Missions, and tourists. Many noted war correspondents and many mining engineers, (among them Herbert Hoover) have visited this land. No attempt has been made to make a complete list of all these visitors. A number of them have already been mentioned. A few others were the Hon. William Jennings Bryan, Dr. Sherwood Eddy, Dr. Samuel Semple, Dr. J. Wilbur Chapman and Charles M. Alexander, Dr. Howard Agnew Johnston, S. D. Gordon, Dr. George B. Stewart, Fletcher Brockman, Dr. W. E. Parsons, Frank Buchman, John D. Bockerfeller, Jr., Dr. Francis E. Clark and Mrs. Clark, W. T. Ellis, Dr. Robert Dick Wilson, Dr. and Mrs. Harlan P. Beach, Dr. Henry Dosker, Dr. W. W. White, Dr. John Timothy Stone, Dr. J. Cummings, L. Chirol (editor of the London Times), Lord Kitchener, Canon Streeter, and the Bishop of London; William M. Danver, Mrs. J. Livingstone Taylor, Dr. Paul Monroe, Dr. Raymond Hoobler, Dr. and Mrs. E. S. Loren, C. G. Trumbull, Rev. Paul Martin, Dr. J. Harry Cotton, Dr. D. W. W. Fisher, Dr. W. E. Beiderwolf, Mr. Homer Rodeheaver and Dr. C. E. Bradt.

Korea Gets Large Share of Board's Support. The statement has been made in the past, and may still occasionally be heard from members of our Mission, that "the Korea Mission has approximately one-third of all of the work under the care of the Board and should therefore have approximately one-third of the Board's appropriations, which it has not had."

The Foreign Committee and Council in Board letter No. 629, June 26, 1923, clears all doubts regarding the support that our Board gives the Korea Mission. "In comparison with other Missions, Korea has had large reinforcements."

In this same Board letter, the Foreign Committee and Council has prepared a table, showing that "Korea already has a larger budget and missionary force than any other Mission in the world." In numbers of missionaries, Korea had in 1923, 151, while only one other Mission had over a hundred; thirteen had over fifty and the remaining eleven under fifty. In appropriations, Korea was allowed \$271,982.48, while only three other missions had budgets of over \$200,000; twelve show a budget of \$100,000 or over and the ten others under \$100,000.

It should be strongly emphasized that the Board has been and is warmly and sympathetically interested in the Korea Mission and has done everything in its power to cooperate with it and gladly would have done more if available resources in men and money had made more possible.

Bibliographical Notes

1) George Shannon McCune was first listed in Who's Who in America in 1924 while he was President of Huron College in South Dakota.. He continued to be listed with a changing biography of increasing length until his death in 194E. This biography is included in Who Was Who in America, Vol. 2, The A. N. Marquis Company, Chicago, 1950, p. 358. He always enjoyed the inclusion in this biography of the fact that he was a life member of the Heijo Golf Association!

A more lengthy biography of Dr. McCune is included in The National Cyclopedia of American Biography, Volume XLII, James T. White & Company, New York, 1958, pp. 576-577. A shorter sketch is in Leaders in Education, A Bibliographical Directory, The Science Press, New York, Second Edition, 194E. An early and lengthy biography is in Who's Who in South Dakota, Volume V, Educator Supply Company, Mitchell, S. D., pp. 225-236; this includes a lurid account of the shipwreck in which he and Mrs. McCune were involved on their arrival in Korea in 1905.

There were various eulogies written after his death and numerous citations are to be found in books on Korea. There is occasional confusion between him and his two sons: George McAfee McCune (1908-1948) and Shannon McCune (1913-). Part of this confusion arises because Dr. McCune when he first came to Korea adopted the Korean name of Yun San-on 尹山温; since Mc means "son of" he took as his family name the well-respected Korean family name of Yun 尹; his personal name, San-on 山温, is a Koreanization of his second name, Shannon. The

personal name may be translated as Mountain Energy, or more roughly as "A Volcano Ready to Explode", an apt characterization of both his steadfastness and his energetic character!

George Shannon McCune kept some papers and these were preserved for many years by Evelyn Becker McCune, George McAfee McCune's widow. She kindly donated them, along with other materials, to the Korean Studies Center of the University of Hawaii where they are available for scholarly use.

2) The book published after the Celebration in 1934 is not well known and was not widely distributed. I am grateful to H. Willard Lampe for providing me with a copy which had belonged to his father, Henry W. Lampe. The full title is: The Fiftieth Anniversary Celebration of the Presbyterian Church in the U.S.A., June 30 - July 3, 1934. It was printed by the Y. M. C. A. Press, Seoul, Korea in 1934. The co-editors were Harry A Rhodes and Richard H. Baird. The book includes a picture of the attendees and is 236 pages in length.

Incidentally, the designation of the Presbyterian Church in the U.S.A. shows that it is the Northern Presbyterian Church. The Southern Church is the Presbyterian Church in the U.S. Because the two Missions, along with Methodist Missions and Presbyterian Missions from Australia and Canada had very wisely divided the peninsula of Korea into mission fields, there was cooperation rather than competition among the Protestant Missions. All the Presbyterian Missions joined in the single Korean Presbyterian Church in 1934.

3) L. George Paik, The History of Protestant Missions in Korea, 1832-1910, Union Christian College Press, Pyeng Yang, Korea, 1929, IX, 438 pages, XIII. The book was printed by the Y.M.C.A. Press, Seoul, Korea. It was reprinted in a second edition by the Yonsei University Press, Seoul, Korea, 470 pages, 1970 and again in a Third Edition by the Yonsei University Press, Seoul, 23 and 470 pages, 1980. In the recent editions changes have been made in romanizations and in some footnotes, with new references added. A brief biographical sketch of the author by Samuel H. Moffett is included. 2

Dr. L. George Paik as a young boy was a student at Sin Sung Academy in Sonch'om (or Syenchun) while George Shannon McCune was Principal. Because of the political difficulties in the aftermath of the Conspiracy Case in 1913, Dr. McCune urged and made some arrangements for young Paik to go to China and from hence to America for his education. In America he adopted the personal name of George in honor of his mentor. Dr. McCune always considered Dr. Paik as if he were his eldest son and took great pride in his many accomplishments.

4) George Shannon McCune, "Notes on the Union Christian College Press", Research Monographs on Korea, Korean Research Associates, Series A, No. 1, March 1, 1941. This is a brief account of the Press written by Dr. McCune and edited by Shannon McCune. The Korean Research Associates were Dr. McCune and his two sons!

5) Harry A. Rhodes, History of the Korea Mission, Presbyterian Church USA: 1884-1934, Chosen Mission of the Presbyterian Church USA, Seoul, Korea, Printed by the Y.M.C.A. Press. In addition some years later Dr. Rhodes prepared two more volumes which were mimeographed: Volume 2, 1935-1950 and Volume 2: 1950-1954; these were deposited in the United Presbyterian Library in New York in 1954. Subsequently these were combined and supplemented in Harry A. Rhodes and Arch Campbell, History of the Korea Mission, Prebyterian Church in the USA, published in 1964. Unfortunately these books were published in relatively few numbers and are now quite rare.

6) Dr. William Newton Blair, my father-in-law, wrote an account of the Great Revival of 1907 in a small book entitled: The Korean Pentecost - and Other Experiences on the Mission Field. This was published by the Board of Foreign Missions of the Presbyterian Church in the USA in 1910. Because it had long been out of print, Dr. Blair published privately in 1946 a revised edition with the addition of more up-to-date material in a book entitled: Gold in Korea, Topeka, Kansas. 1946, 107 pages. Later, he added a Postscript to a second edition of Gold in Korea, Topeka, Kansas, September, 1947. The Postscript was numbered as pages 108-114 and included material on his return to Korea in 1946 and 1947 and his visit to P'yongyang in April 1947, while P'yongyang was in Russian control.

Bruce F. Hunt, who had been three and a half years old at the time of the Great Revival of 1907 and who had spent many years as a missionary in Korea, had long admired the small book by his father-in-law, Dr.

Blair. Therefore, he arranged for the reprinting of the original version written in 1910. This was in William Newton Blair and Bruce F. Hunt, The Korean Pentecost and the Sufferings Which Followed, The Banner of Truth Trust, Edinburgh and Carlisle, Pennsylvania, 1977, 159 pages, plus an eight page inset of pictures and a three page Epilogue. The last half of the book, written by Dr. Hunt, portrays the sufferings and martyrdom of some Korean Christians during the Japanese and Post World War II periods.

7) I wrote an account of my father's involvement in the so-called Conspiracy Case in Shannon McCune, "The Testing of a Missionary: George Shannon McCune and the Korea Conspiracy Case of 1910-1913", Essays and Papers, Soong Jun University, Seoul, Korea, Volume 7, 1977, pp. 263-277. This is often called the 105 Incident in Korea because of the 105 persons brought to trial.

8) My father's relations to the Mansei or Independence Movement of 1919 I described in Shannon McCune, "The Mansei Movement, March 1, 1919", Colloquim Paper, No. 5, Center for Korean Studies, University of Hawaii, Honolulu, 1976, 39 pages.

9) The Japanese Governor-General Ugaki extended greetings to the Celebration and held a reception for those attending on July 2, 1934 at Government House. His laudatory address is printed on page 8 of The Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U.S.A., June 30 - July 3, 1934, Seoul, 1934, 236 p.

10) Much has been written on the Shrine Issue and George Shannon McCune defended his position eloquently in numerous articles and letters written at the time. One of his biographies lists a book: Shinto is a Religion as having been written by him in 1937, but I have not seen a copy of this. I hope to write on his involvement in the Shrine Issue some time. Allen D. Clark, who did a thesis on this topic at Princeton Theological Seminary in 1939, has a brief chapter on "The Shinto Shrine Problem" in his book: A History of the Church in Korea, The Christian Literature Society of Korea, Seoul, 1971, pp. 221-231.

11) One of those who liked to hear Dr. McCune tell stories was Richard H. Baird, the son of a pioneer missionary and himself a missionary in Korea for many years. In his excellent book on his father: William M. Baird of Korea: A Profile, Privately printed, Oakland, California, 1968, 241 pages, he notes on page 79: "Dr. McCune was an incomparable story teller with a wonderful flair for the dramatic. His stories rigidly followed two basic rules,- they all had some basis in fact and they improved each time they were told."

12) L. George Paik in his book, The History of Protestant Missions in Korea, 1832-1910, 1929, had a lengthy footnote on Rijutei on page 70. This footnote was completely rewritten in the Second Edition based on new information which had become available; the footnote is on page 78 of the Second Edition.

13) Helen Margaret McCune, after her graduation from the College of Wooster in 1933, returned with her parents to Korea in the

fall of 1933 and served as her father's English language secretary for a period. She subsequently attended Columbia University where she received her M.A. in 1936. In 1938 she married Kermit Hodge Jones and led an active life as the wife of a Presbyterian pastor and the mother of four children. She died on January 7, 1984.

14) In October, 1933, a small three-by-five inch booklet was printed as an invitation to the Celebration. It was entitled The 50th Anniversary of the Chosen Mission of the Presbyterian Church in the U. S. A., Seoul, Korea, 22 pages. It discusses "The Six Cardinal Principles" of the Mission and concludes with a brief account of "The Present Situation". In this it states: "Amid the unsettled political, social and economic conditions throughout the Far East, the Church is facing an unparalleled situation. The young people throughout the land are in open revolt against the customs and habits of the past, and are eagerly reaching out for anything new. Multitudes are being carried away by the tides of materialism and communism sweeping in from both Japan and Russia..." This situation was of obvious concern to those attending the Celebration in 1934. A number of papers were given on the religious, social and economic problems facing the Church in this period. They make interesting comparative reading fifty years later.

15) George Shannon McCune's personal approval of the nationalistic ambitions of the Korean people was well known to many Koreans. The President of the Republic of Korea awarded to him posthumously on March 1, 1963, the Order of Merit for National Foundation Tansung for rendering "distinguished service to the independence of our country".

